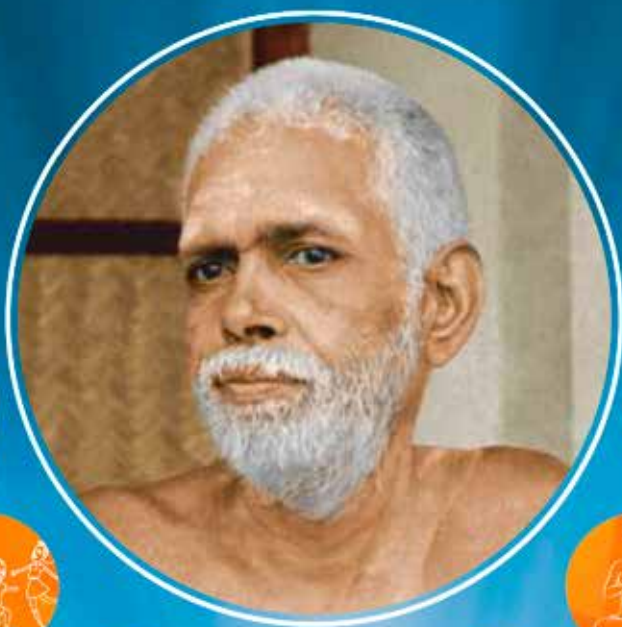


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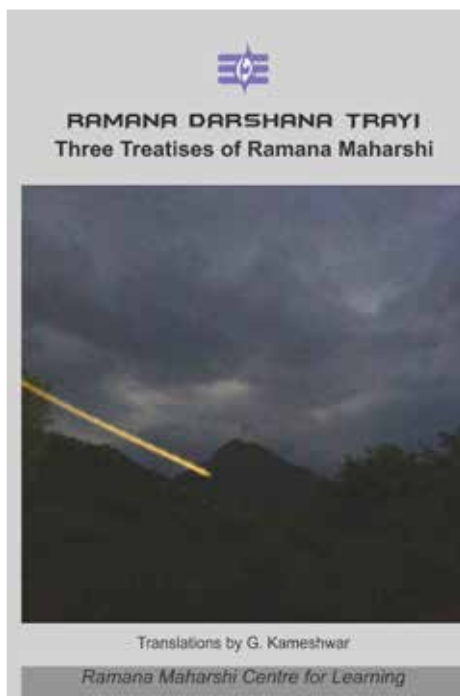
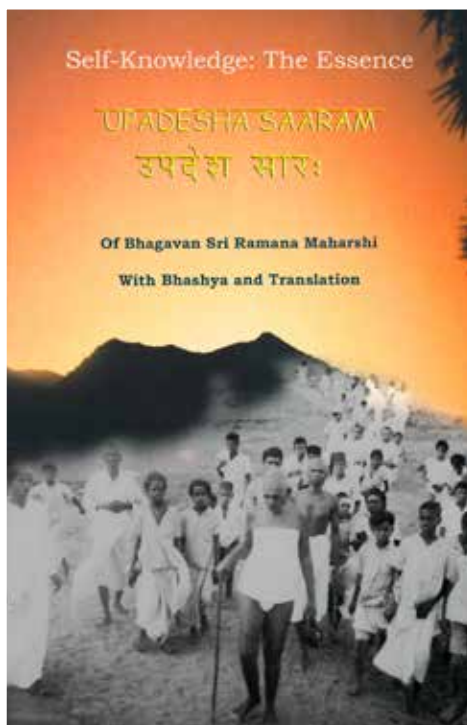
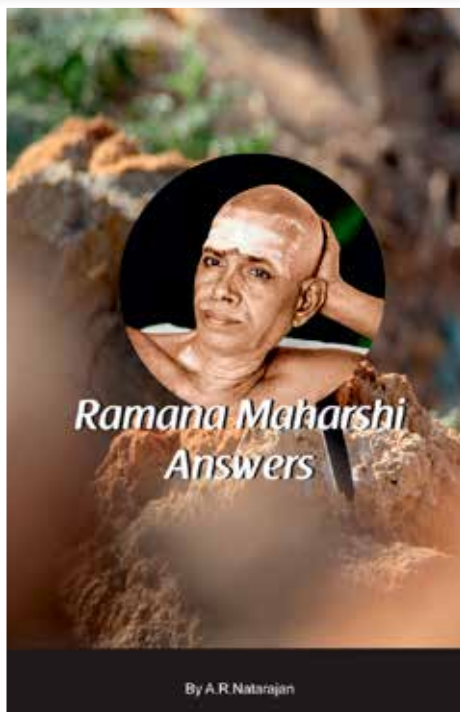
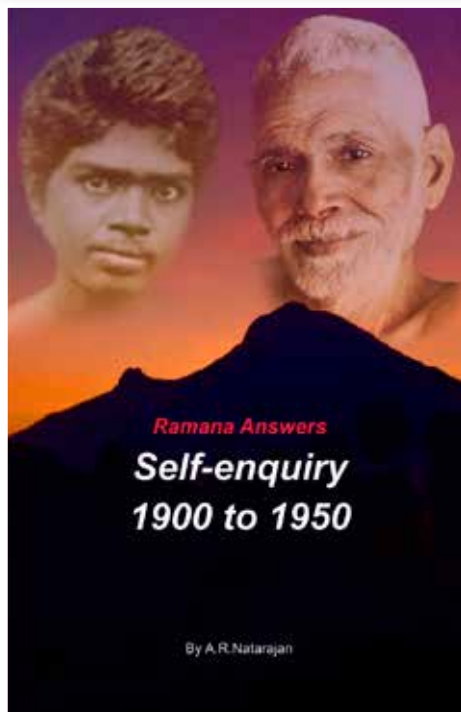
The Ramana way



Ramana Bliss

A Monthly Journal published by
Ramana Maharshi Centre
for Learning
Bengaluru

NEW Publications



THE RAMANA WAY

A Monthly Journal since 1981

*Celebrating
Ramana Rasa
Anubhava*



Editor: Dr. Sarada

Associate Editor: G. Kameshwar

Assistant Editor: Dileep Simha

*Brotherhood based on equality is the supreme
goal to be attained by human society*

- Ramana Gita X, 10

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Editorial*Dr. Sarada*

We wish each other a 'Happy New Year'. Does this mean the old year was not happy and hence we are wishing that the 'new' year should be happy? Or are we in some way wishing for times that are happier than the present times? Or are we indicating that happiness may or may not be available to us in the coming year? If happiness is a certainty, why the need to wish each other a happy year? On the one hand our wishes point to the uncertainty of experiencing happiness at any point of time, Surely happiness is not a given for us, it has to be hoped for, wished for.

On the other hand, by wishing that we should be happy are we not stating that we are not happy already? Our wishes indicate that there is always an element of discontent in our lives, that even those of us who are fairly happy at the moment are not fully satisfied. There is always something brighter, better that one hopes to find at the end of the rainbow. One does not seek something that is already attained. Does a child wish to become a child? Does an adult wish to become an adult? But a child may wish to become an adult and an adult may wish that he could go back to childhood. Why? Because a child is not an adult and an adult is not a child. We only seek that which we believe we are not or what we do not possess. Hence, if we wish for happiness we are clearly indicating that we are not happy already, we are implying that happiness is something to be attained. Whatever is to be attained is not here and now.

But if we are in the habit of looking for happiness only in the future, it is impossible to find it says Ramana. This is because all experience is only in the present. Whenever we experience happiness it has to be here and now. No matter what we experience, it has to be here and now. By wishing each other a happy future we are forgetting the value of the present. In fact Ramana points out that the present is the only time, the past and the future are only in the mind. Sri A.R.Natarajan narrates the instance of a devotee who approached Ramana as he was coming down the hill after

his evening walk. The devotee pleaded, 'Bhagavan! Please bless me that I should think of you in my last moment.' Ramana turned to him with great compassion and asked, 'Is this moment different from the last?' The devotee did not understand and repeated the plea. Ramana then nodded assent.

When the last moment comes will it not be 'this moment'? When the next year comes will it not be 'this year'? Even if we feel it is 'new' for some time will it continue to be new for long? Sooner or later it must become old. Will it then cease to be 'happy'? Where does happiness lie? Ramana never tires of pointing out to us that it is our own nature. Until we accept this and turn to our own Self we cannot truly be happy.

When things are going 'well' in our lives we may seem to be happy yet are we really so? Does no thought arise in us? Is there no desire at all? If there is desire, if there is a need on account of which thought arises then it indicates a sense of incompleteness, it clearly points out that our cup of happiness is not full. It further implies that we wish to make an effort to fill this cup. We believe that the result of our actions will fetch us that happiness which is now missing in our lives. Else we believe that the Grace of God will bestow this happiness. Whichever way we look at it, we are far from ready to see that happiness is already ours, always ours and is ever here and now.

Does this not seem like an old story? Have we not pondered ever so often on the fact that happiness is our true nature? What keeps us from turning back to the Self to remain ever in the steady abidance of bliss? What prevents us from experiencing our own happiness? It is wrong habit, sustained partly by the habit itself and partly by the fear of dropping the habit.

We are habituated or conditioned to believe that happiness lies 'outside', it needs to be sought and attained. What is the basis of this conditioning? The basis is our primary habit of believing that 'I' am a name and form, a limited entity. By making myself a limited entity I divide everything into 'I' and the 'other', further, into 'inside' and 'outside'. The funny part is that the world does

not create me as a limited entity within it, rather, I create a 'world' or something 'other' by limiting myself and saying 'this alone is I'. By default what is 'not I' then becomes the 'other' or the 'world'. If there is no boundary to the 'I' where then can there be an other? In the infinite Self where is the world?

What is stranger still, says Ramana, is the fact that we not only limit ourselves to a form, we further limit the Self also to a form. We claim that the Self is within us. Really we are within the Self says Ramana. But if we think we are within the Self, if we think that the Self is everywhere, that would only be a thought. Ramana says one must be the Self to know the Self. Sadhu Om Swami writes in his song of meditation that only when we discover the Self within ourselves as the heart can we break the habit of division, the habit of within and without, of I and the other.

Hence Ramana emphasises, 'inward, inward is the path'. By Grace that is ever boundless and abundant may we all turn 'inward' until all distinctions dissolve and it is 'Happy now, happy now, happy now'. In fact, time itself dissolves for who is to say 'now' in the now? And time dissolving, only the joy of the Self ever surges in the fullness of Silence.



News & Events*Revathi Sankar*

Bala kaandam and Gnana Kaandam were performed at Sri Ramanasramam, Tiruvannamalai













Ramananjali Sangeetham Day was celebrated with a concert by Smt.V.Radha. She was accompanied by Phanindra on the mridangam and by Sankararajan on the violin.





Self-enquiry workshop at Bangalore



Vijaya Dasami puja and music and dance offerings by the students. Sri Venkatesh Deshpande addressed the students and parents.









Special Programs in December

At the Ramana Shrine

Ramana Jayanthi Celebrations at Ramana Shrine, Mekhri Circle

29th Sunday, 11.00 a.m.

Chanting, self-enquiry and talk by Sri N.Nandakumar, Sri Ramana Tiruvembavai led by Smt.V.Radha, Maha Prasada

30th Monday 11.00 a.m.

Sahasranama Puja and Maha Prasada

National Seminar and Cultural Festival

25 January, Saturday - Swami Virajananda Saraswati Endowment

5.00 pm Talk by Sri Dileep Simha

5.45 pm Benedictory address by Mata Amritamayi

Cultural Festival Ramananjali Nritya Classical

6.45 pm Kum. Revathi Sankar

7.30 pm Sri Ujwal Jagadeesh

26 January, Sunday

10.30 am Prayer

Talks by

10.45 am Smt.Vani Vasudev

11.30 am Sri Venkatesh Deshpande

12.15 pm Dr. Ambika Kameshwar - Krishna Prasad Memorial Lecture

01.00 pm Dr. P. Natarajan

01.45 pm Lunch

02.45 pm Dr. Kala Rani Rengaswamy

03.30 pm Dr. Sarada Natarajan - Ramapriya Memorial Lecture

04.15 pm Tea

04.45 pm G.Kameshwar

05.30 pm K.G.Subraya Sharma - Seshappa Byndoor Memorial Lecture

Cultural Festival

Ramananjali Sangeetham Devotional

6.45 pm Smt. Poorna Sooraj

7.30 pm Smt. V. Radha

Ramana Every Day

RMHC - Ramana Maharshi Heritage Centre - Sanjaynagar

RMS - Ramana Maharshi Shrine - Mekhri Circle

RSCS - RMCL Satsang Centre at South Bangalore

RSCR - RMCL Satsang Centre at Rajarajeshwari Nagar

Self Enquiry session - English by Sri. Nandakumarji (080-42094073)

Thursday: 6:00pm at RSCS

Friday: 6:30pm - 7:30pm at RMHC

Saturday: 6:00pm at RSCS (Special Talk by K.G. Subraya Sharma)

Saturday: 11:00am at RMS

Sunday: 10:30am at RMS

Everyday: 6:00am at RSCS (Chanting, Meditation and Walk)

Self Enquiry session - Kannada by Sri. Dileep Simha (9448374818)

Tuesday: 6:30pm - 7:30pm at RMHC

Music and Dance classes [Contact - Uma (9538472026)]

Monday, Tuesday, Thursday & Friday: 5:00pm - 7:00pm at RMHC.

Yoga classes [Contact - Uma (9538472026)]

Monday - Wednesday - Friday: 6:30am & 6:00pm at RMHC

Talks - Kannada by Sri. Sridhar Sarma, disciple of Sri Nochur

Saturday 4:00pm - 5:30pm at RMS. [Contact Usha Sankar (9663284111)]

Talks - English by Dr. Sarada Natarajan/Venkatesh Deshpande/Dileep Simha

Sunday: 11:30am at RMS

Bhajans - by Smt. Radha, Revathi, Uma and Ujwal

Sunday: 10:30am at RMS

Parayana of Bhagavans Sanskrit Composition by Ms. Savithri and Smt.

Ratnamma

Saturday: 11:00am - 12:00pm at RMS

Talks, Parayana and Puja by Sri Chandrashekar (9448839594)

Thursday 6:30pm at RSCR

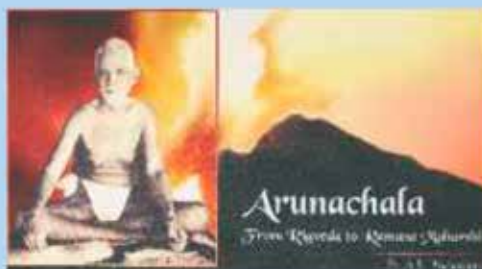
Guru Vachaka Kovai in English

Original : Muruganar

Translation: David Godman

Investigation into Truth

96. The little *jiva* will not rise as a tiny separate 'I' – entity from the supreme reality that is the plenitude of consciousness. Only from a ball of fire of finite size can tiny sparks split off, fly away and fall to the ground.
97. The body itself does not exist in the unrestricted view of the real Self, but only in outward – turned attention, which is the perspective of the mind that has become deluded through the expansion of *maya*. Therefore, it is wrong to call the Self, which is the vast expanse of consciousness, the owner – occupier of the body.



ARUNACHALA FROM RIGVEDA TO RAMANA MAHARSHI

This book covers a vast panorama of over four thousand years from the Rigvedic seers to Ramana Maharshi. Arunachala, the seemingly insentient hill, and the golden hued Ramana are embodied fire of Knowledge. The purpose of this book is to rekindle in every human heart this smouldering fire now doused by ignorance.